

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried 'The Sword of the Lord, and of Gideon.' Judges 7:20"

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By the Editor

Do you remember how Jesus fed five thousand people with five barley loaves and two small fishes? That seemed an impossible thing. The beginning of the story is told in Matthew 14:15, 16, "And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages and buy themselves victuals. But Jesus said unto them, They need not depart; give ye them to eat."

There are those today who say that we must send the multitudes away. Many say that the day of mass revivals is gone forever, that great cities will not be shaken again by big union campaigns, with many thousands of conversions. Wordliness, modernism, unbelief are everywhere. Those of us who are striving to bring back revival in America know that God is not dead. We feel that we ought to help the poor, unsatisfied, fretful, worldly, sinful, dying multitude! We must not send them away for Jesus

says, "They need not depart: give ye them to eat." And if we say, "We have here but five loaves, and two fishes," Jesus answers, "Bring them hither to me."

So we bring THE SWORD OF THE LORD and our feeble and humble efforts to Him and ask Him to consecrate all we are and all we have—all our hopes and dreams and labors, what little faith we have, what little devotion or whatever deep conviction, so that the dear Lord Jesus may multiply what we have and give the starving multitudes of America the revival and the salvation for which lost sinners are dying!

THE SWORD OF THE LORD is set to help bring back revival in America. Already there is a stirring. Already there is a budding in the trees. Youth for Christ leaders say so. Dr. Bob Jones says it is beginning. Dr. Bob Shuler says the same in a recent editorial in The Methodist Challenge. A telegram today from Cliff Smith indicates that the greatest revival in 30 years seems to be shaping up under the

The So-Called Social Gospel

"Beware of the leaven . . . of the Sadducees"

By REV. W. A. CRISWELL, D.D., Pastor

First Baptist Church, Dallas, Texas

(Preached August 7, 1949, at Dallas.)



Dr. W. A. Criswell

powerful preaching of Dr. Billy Graham. Please pray! There are more evangelists in full-time work now than for many years. There are more union revival campaigns now going on in America than for many long years past. God is helping. And God will help us to see again the days of great city-wide revivals, (Continued on Page 6)

"Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, It is because we have taken no bread. Which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees."—Matt. 16:6-12.

"For the Sadducees say that there is no resurrection, neither angel, nor spirit . . ."—Acts 23:8.

Men with a passion for social righteousness are to be commended. The lot of many in this life is sad and weary. Poverty and disease and hunger oppress a vast portion of this earth's humanity. Whoever can help alleviate human misery, may Heaven's richest blessings rest upon him, whether he be preacher or legislator or judge, "Englishman or American or Turk." The clearance of slums, the abolition of liquor and gambling, the amelioration of working conditions, the building of better community playgrounds, the organization of groups for the peace and good of the world—all these things and a thousand others like them are acceptable to God and to men.

It is not for these things that we arraign the social gospellers. We would support these humanitarian movements with all our hearts and souls. Then what is the indictment against these men? It is this: The social gospellers "have committed two evils; they have forsaken the Lord God, the fountain of living

water, and hewed them out cisterns, broken cisterns, that can hold no water."

The Origin of the Social Gospel

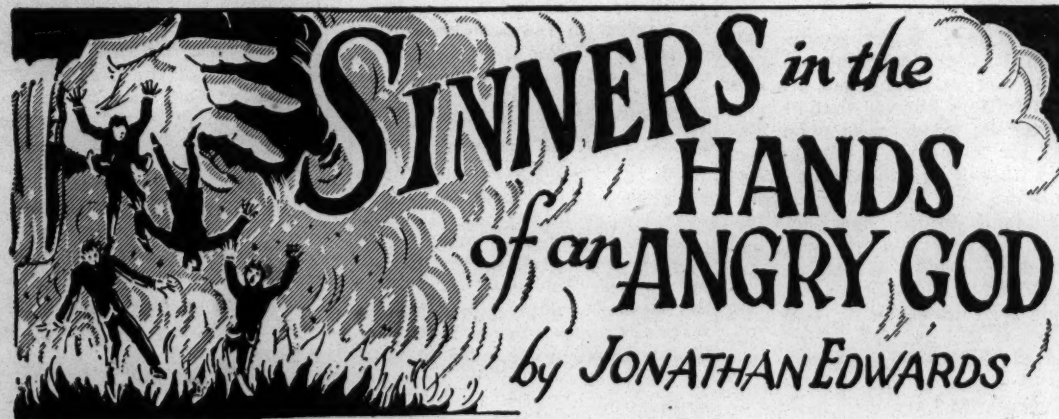
The roots of the so-called social (Continued on Page 4)

ATTENTION!

Sword Book Club Members

You will find on page 8 the announcement of the November Sword Book Club selection. Be sure to turn now to it, read the NEWS carefully, and decide which book you want for November. Or if you do not want a book, send the rejection slip at once so the main selection will not come to you.

SWORD BOOK CLUB.



(Jonathan Edwards was one of the greatest preachers of America. He was born in East Windsor, Connecticut, October 5, 1703. He entered Yale College at thirteen, graduated before seventeen, at the head of his class. At the age of twenty-three he became pastor at Northampton, and twenty-two years later was dismissed because he insisted on regenerated church membership. At fifty-four, he became president of the College of New Jersey, now Princeton University, and died there. This sermon, "Sinners in the Hands of an Angry God," is one of the most famous ever preached in America. It was preached at Enfield, Connecticut, July 8, 1741. Rather, it was read from manuscript. Strong men and women cried for mercy. Hundreds were converted.)

"Their foot shall slide in due time."—Deut. 32:35.

There Is Nothing That Keeps Wicked Men at Any One Moment Out of Hell But the Mere Pleasure of God

By the mere pleasure of God I mean His sovereign pleasure, His arbitrary will, restrained by no obligation, hindered by no manner of difficulty any more than if nothing else but God's mere will had, in the least degree, or in any respect whatsoever, any hand in the preservation of wicked men one moment.

The truth of this observation may appear by the following con-

siderations:

1. There is no want of power in God to cast wicked men into Hell at any moment. Men's hands cannot be strong when God rises up. The strongest have no power to resist Him, nor can any deliver out of His hands.

He is not only able to cast wicked men into Hell, but can most easily do it. Sometimes an earthly prince meets with a great deal of difficulty in subduing a rebel who has found means to fortify himself and has made himself strong by the number of his followers. But it is not so with God.

There is no fortress that is any defense from the power of God. Though hand join in hand and vast multitudes of God's enemies combine and associate themselves, they are easily broken in pieces. They are as great heaps of light chaff before the whirlwind, or large quantities of dry stubble before devouring flames. We find it easy to tread on and crush a worm that we see crawling on the earth; so it is easy for us to cut or singe a slender thread that anything hangs by. Thus easy is it for God, when He pleases, to cast His enemies down to Hell. What are we, that he should think to stand before Him at whose rebuke the earth trembles and before whom the rocks are thrown down?

2. They deserve to be cast into Hell; so that divine justice never stands in the way; it makes no objection against God's using His power at any moment to destroy them. Yea, on the contrary, justice calls aloud for an infinite punishment of their sins. Divine justice says of the tree that brings forth such grapes of Sodom, "Cut it down, why cumbereth it the ground?"—Luke 13:7. The sword of divine justice is every moment brandished over their heads and it is nothing but the hand of arbitrary power that stays it. (Continued on Page 2)

Pulpit Giants Preach Again!

Readers of THE SWORD OF THE LORD will have noted that we are running each week a tremendous sermon by some great soul winner of the past. We have printed sermons by Evangelist Billy Sunday, by D. L. Moody, by W. B. Riley, by Robert Murray McChesney of Scotland, by Jonathan Edwards, by T. DeWitt Talmage and David J. Burrell. We have in mind other sermons by Gipsy Smith, George W. Truett, Sam Jones, George Stuart, L. R. Scarborough, and others.

At the same time we are running a series of sermons by the leading soul winners now living. We have already run or have sermons promised by Dr. Bob Jones, Sr., Dr. W. A. Criswell of Dallas (Dr. Truett's successor of the First Baptist Church), Dr. Robert G. Lee, President of the Southern Baptist Convention, Dr. T. Roland Phillips, Dr. Oswald J. Smith of Toronto, Dr. R. C. Campbell of Little Rock and many others.

So important are the sermons published in THE SWORD OF THE LORD that Bob Jones University has adopted THE SWORD OF THE LORD as text book material for its one thousand ministerial students. These preacher boys must all read and report on the sermons published in THE SWORD OF THE LORD. No other Christian publication in the English world furnishes as many full-length sermons by greatly-used, sound preachers as is furnished by THE SWORD OF THE LORD.

From far and near come comments from important men who commend THE SWORD OF THE LORD. September 21 Dr. Henry Wingblade, the distinguished President of Bethel College and Seminary at St. Paul, Minnesota, wrote:

"Dear Dr. Rice: 'This is just a word of appreciation for the fine paper that you (Continued on Page 4)

Sinners in the Hands of an Angry God

(Continued from Page 1)

trary mercy and God's mere will that holds it back.

3. They are already under a sentence of condemnation to Hell. They do not only justly deserve to be cast down thither, but the sentence of the law of God, that eternal and immutable rule of righteousness that God has fixed between Him and mankind, is gone out against them and stands against them; so that they are bound over already to Hell. John 3:18—"He that believeth not is condemned already." So that every unconverted man properly belongs to Hell; that is his place; from thence he is. John 8:23—"Ye are from beneath;" and thither he is bound; it is the place that justice and God's Word and sentence of His unchangeable law assign to him.

4. They are now the objects of that very same anger and wrath of God that is expressed in the torments of Hell; and the reason why they do not go down to Hell at each moment is not because God, in whose power they are, is now at present very angry with them; as He is with many miserable creatures now tormented in Hell, who there feel and bear the fierceness of His wrath. Yea, God is a great deal more angry with great numbers that are now on earth, yea doubtless with some who may read this book, who, it may be are at ease, than He is with many of those who are now in the flames of Hell.

So that is not because God is unmindful of their wickedness and does not resent it that He does not let loose His hand and cut them off. God is not altogether such a one as themselves, though they may imagine Him to be so. The wrath of God burns against them, their damnation does not slumber. The pit is prepared, the fire is made ready, the furnace is now hot, ready to receive them; the flames do now rage and glow. The glittering sword is whetted and held over them and the pit hath opened its mouth under them.

5. The Devil stands ready to fall upon them and seize them as

his own at what moment God shall permit him. They belong to him; he has their souls in his possession and under his dominion. The Scripture represents them as his goods.—Luke 11:21. The devils watch them; they are ever by them, at their right hand; they stand waiting for them like greedy, hungry lions that see their prey and expect to have it, but are for the present kept back. If God should withdraw His hand by which they are restrained, they would in one moment fly upon their poor souls. The old serpent is gaping for them; Hell opens its mouth wide to receive them; and if God should permit it, they would be hastily swallowed up and lost.

6. There are in the souls of wicked men those hellish principles reigning that would presently kindle and flame out into Hell fire, if it were not for God's restraints. There is laid in the very nature of carnal men a foundation for the torments of Hell. There are those corrupt principles, in reigning power in them and in full possession of them, that are seeds of Hell fire. These principles are active and powerful, exceedingly violent in their nature; and if it were not for the restraining hand of God upon them, they would soon break out; they would flame out after the same manner as the same corruption, the same enmity, does in the hearts of damned souls, and would beget the same torments as they do in them. The souls of the wicked are in Scripture compared to the troubled sea.—Isa. 57:20. For the present, God restrains their wickedness by His mighty power, as He does the raging waves of the troubled sea, saying, "Hitherto shalt thou come, and no further," but if God should withdraw that restraining power, it would soon carry all before it. Sin is the ruin and misery of the soul; it is destructive in its nature; and if God should leave it without restraint, there would need nothing else to make the soul perfectly miserable. The corruption of the heart of the man is immoderate and boundless in its fury; and while wicked men live here, it is like fire pent up by God's restraint; whereas if it were let loose, it would set on fire the course of nature; and as the heart is now a sink of sin, so, if sin was not restrained, it would immediately turn the soul into a fiery oven, or furnace of fire and brimstone.

7. It is no security to wicked men for one moment that there are no visible means of death at hand! It is no security to a natural man that he is now in health and that he does not see which way he should now immediately go out of the world by any accident, and that there is no visible danger, in any respect, in his circumstances. The manifold and continual experience of the world, in all ages, shows this is no evidence that a man is not on the very brink of eternity and that the next step will be into another world. The unseen, unthought-of ways and means of persons going suddenly out of the world are innumerable and inconceivable. Unconverted men walk over the pit of Hell on a rotten covering, and there are innumerable places in this covering so weak that they will not bear their weight, and these places are not seen. The arrows of death fly unseen at noon-day; the sharpest sight can not discern them. God has so many different unsearchable ways of taking wicked men out of the world and sending them to Hell that there is nothing to make it appear that God had need to be at the expense of a miracle, or to go out of the ordinary course of His providence, to destroy any wicked man, at any moment. All the means that there are of sinners going out of the world are so in God's hands and so universally and absolutely subject to His power and determination that it does not depend at all the less on the mere will of God whether sinners shall at any moment go to Hell, than if means were never made use of, or at all

Dr. Bob Jones Says:

We are receiving some letters asking how much we have already toward the million-dollar Student Loan Endowment Fund. We have been a little hesitant about telling you because to be perfectly frank with you, we have not got what we hoped to have up to this date; but I feel that you are entitled to know how much we have raised; so we will tell you. At the beginning of this school year, we had raised just about \$200,000. But even this year, we have made loans to our students totaling about \$180,000. These young people will work off about half of this amount during the school year.

At the first chapel service, we explained the Student Loan Endowment Fund to our students and faculty and asked them to help. The students and faculty pledged for the school year approximately \$50,000. This means that with what we already have on hand and what is owing the school, we will have by the end of the school year about \$250,000. This is in addition to what you Christian people are going to send us. If the approximately three thousand students and about two hundred faculty members can pay \$50,000 during the school year, I am sure that our Christian friends can send at least \$100,000 in donations during the school year. I wish they would send \$250,000 so we would have half a million dollars by the close of the school year. You understand that

Bob Jones University usually does things a little different from other schools. The institution has an individuality all its own. We believe in helping students without hurting them. Sometimes you can give young people money and do them harm. Our system of making loans to young people works in a wonderful way. Remember, any student who leaves school owing the institution any part of his loan scholarship just sends one-tenth of what he makes until he has paid what he owes at the rate of 4 percent interest. This method does not burden the young person, and he knows when he sends one-tenth of what he makes the money will be used to help someone else. We could tell you so much about the system. We have worked it, and we know it works. We have been trying it for almost sixteen years. We have not lost so far one penny on any loan we have made to any young person. We are counting on your assistance, and we know you are going to help us. Please let us hear from you right away and do your dead level best between now and the time 1949 closes. Try to send a certain amount now and then send some every month if possible; but do something, please. We are counting on you. Thank you and God bless you.

BOB JONES, Founder
Bob Jones University
Greenville, S. C.

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concerned in the case.

8. Natural men's prudence and care to preserve their own lives, or the care of others to preserve them, do not secure them a moment. To this, divine providence and universal experience do bear testimony. There is this clear evidence that men's own wisdom is no security to them from death. If it were otherwise, we should see some difference between the wise and politic men of the world and others with regard to their liability to early and unexpected death; but how is it in fact? "How dieth the wise man? as the fool."—Eccles. 2:16.

9. All wicked men's pains and contrivances which they use to escape Hell, while they continue to reject Christ and so remain wicked men, do not secure them from Hell one moment. Almost every natural man that hears of Hell flatters himself that he shall escape it; he depends upon himself for his own security; he flatters himself in what he has done, in what he is now doing, or what he intends to do. Every one lays out matters in his own mind how he shall avoid damnation and flatters himself that he contrives well for himself and that his schemes will not fail. They hear indeed that there are but few saved and that the greater part of men that have died heretofore are gone to Hell; but each one imagines that he forms plans to effect his escape better than others have done. He does not intend to go to that place of torment; he says within himself that he intends to take effectual care and to order matters so for himself as not to fail.

But the foolish children of men miserably delude themselves in their own schemes and in confidence in their own strength and wisdom; they trust to nothing but a shadow. The greater part of those who heretofore have lived under the same means of grace and are now dead are undoubtedly gone to Hell; and it was not because they were not as wise as those who are now alive; it was not because they did not lay out matters as well for themselves to secure their own escape. If we could come to speak with them and inquire of them, one by one, whether they expected, when alive, and when they used to hear about Hell, ever to be the subjects of that misery, we, doubtless should hear one another reply, "No, I never intended to come here: I had arranged matters otherwise in my mind; I thought I should contrive well for myself; I thought my scheme good. I intended to take effectual care; but it came upon me unexpectedly; I did not look for it at that time,

and in that manner; it came as a thief. Death outwitted me: God's wrath was too quick for me. O my cursed foolishness! I was flattering myself and pleasing myself with vain dreams of what I would do hereafter; and when I was saying peace and safety, then sudden destruction came upon me."

10. God has laid Himself under no obligation, by any promise, to keep any natural man out of Hell one moment. God certainly has made no promises either of eternal life or of my deliverance or preservation from eternal death but what are contained in the covenant of grace, the promises that are given in Christ, in whom all the promises are yea and amen. But surely they have no interest in the promise of the covenant of grace who are not the children of the covenant, who do not believe in any of the promises and have no interest in the Mediator of the covenant.

So that whatever some have imagined and pretended about promises made to natural men's earnest seeking and knocking, it is plain and manifest that whatever pains a natural man takes in religion, whatever prayers he makes, till he believes in Christ, God is under no manner of obligation to keep him a moment from eternal destruction.

So that thus it is that natural men are held in the hand of God over the pit of Hell; they have deserved the fiery pit and are already sentenced to it; and God is dreadfully provoked: His anger is as great towards them as to those that are actually suffering the execution of the fierceness of His wrath in Hell; and they have done nothing in the least to appease or abate that anger, neither is God in the least bound by any promise to hold them up one moment. The Devil is waiting for them, Hell is gaping for them, the flames gather and flash about them, and would fain lay hold on them and swallow them up; the fire pent up in their own hearts is struggling to break out; and they have no interest in any Mediator; there are no means within reach that can be any security to them. In short, they have no refuge, nothing to take hold of; all that preserves them every moment is the mere arbitrary will and uncovenanted, unobliged forbearance of an incensed God.

The Terrible Danger of Christ-Rejecting Sinners

The use of this awful subject may be for awakening unconverted persons to a conviction of their danger. This that you have heard is the case of every one out of Christ. That world of misery, that lake of burning brimstone, is

extended abroad under you. There is the dreadful pit of the glowing flames of the wrath of God; there is Hell's wide gaping mouth open; and you have nothing to stand upon, nor anything to take hold of; there is nothing between you and Hell but the air; it is only the power and mere pleasure of God that holds you up.

You probably are not sensible of this; you find you are kept out of Hell, but do not see the hand of God in it, but look at other things, as the good state of your bodily constitution, your care of your own life, and the means you use for your own preservation. But indeed these things are nothing; if God should withdraw His hand, they would avail no more to keep you from falling, than the thin air to hold up a person who is suspended in it.

Your wickedness makes you, as it were, heavy as lead and to tend downwards with great weight and pressure towards Hell; and if God should let you go, you immediately sink and swiftly descend and plunge into the bottomless gulf; and your healthy constitution and your own care and prudence and best contrivance and all your righteousness would have no more influence to uphold you and keep you out of Hell than a spider's web would have to stop a falling rock. Were it not for the sovereign pleasure of God, the earth would not bear you one moment, for you are a burden to it; the creation groans with you; the creature is made subject to the bondage of your corruption, not willingly; the sun does not willingly shine upon you, to give you light to serve sin and Satan; the earth does not willingly yield her increase to satisfy your lusts; nor is it willingly a stage for your wickedness to be acted upon; the air does not willingly serve you for breath to maintain the flame of life in your vitals, while you spend your life in the service of God's enemies. God's creatures are good, and were made for men to serve God with; and do not willingly subserve any other purpose and groan when they are abused to purposes so directly contrary to their nature and end. And the world would spew you out were it not for the sovereign hand of Him who hath subjected it in hope. There are the black clouds of God's wrath now hanging directly over your heads, full of the dreadful storm, and big with thunder; and were it not for the restraining hand of God they would immediately burst forth upon you. The sovereign pleasure of God, for the present, stays his rough wind, otherwise it would come with fury; and your destruction would come like a whirlwind and would be like the chaff of the summer threshing-floor.

The wrath of God is like great waters that are restrained for the present; but they increase more and more and rise higher and higher till an outlet is given;

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EDITOR AND PUBLISHER

EVANGELIST BILL RICE

ASSOCIATE EDITOR

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Sinners in the Hands of an Angry God

(Continued from Page 2)

and the longer the stream is stopped, the more rapid and mighty is its course when once it is let loose. It is true that judgment against your evil works has not been executed hitherto; the floods of God's vengeance have been withheld; but your guilt in the meantime is constantly increasing, and you are every day treasuring up more wrath; the waters are constantly rising and waxing more and more mighty; and there is nothing but the mere pleasure of God that holds the waters back that are unwilling to be stopped, and press hard to go forward. If God should only withdraw His hand from the flood-gate, it would immediately fly open and the fiery floods of the fierceness and wrath of God would rush forth with inconceivable fury and would come upon you with omnipotent power; and if your strength were ten thousand times greater than it is, yet, ten thousand times greater than the strength of the stoutest, sturdiest devil in Hell, it would be nothing to withstand or endure it.

The bow of God's wrath is bent, and the arrow made ready on the string; and justice directs the arrow to your heart and strains the bow; and it is nothing but the mere pleasure of God, and that of any angry God, without any promise or obligation at all, that keeps the arrow one moment from being made drunk with your blood.

Thus all you that never passed under a great change of heart, by the mighty power of the Spirit of God upon your souls; all you that were never born again and made new creatures and raised from being dead in sin to a state of new and before altogether unexperienced light and life, are in the hands of an angry God. However you may have reformed your life in many things and may have had religious affections, and may keep up a form of religion in your families and closets, and in the house of God, it is nothing but His mere pleasure that keeps you from being this moment swallowed up in everlasting destruction.

However unconvinced you may now be of the truth of what you hear, by and by you will be fully convinced of it. Those that are gone from being in the like circumstances with you, see that it was so with them; for destruction came suddenly upon most of them, when they expected nothing of it and while they were saying, "Peace and safety." Now they see that those things on which they depended for peace and safety were nothing but thin air and empty shadows.

The God who holds you over the pit of Hell, much in the same way as one holds a spider or some loathsome insect over the fire, abhors you, and is dreadfully provoked.

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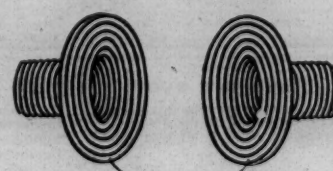
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voked. His wrath towards you burns like fire. He looks upon you as worthy of nothing else but to be cast into the fire. He is of purer eyes than to bear to have you in His sight. You are ten thousand times more abominable in His eyes than the most hateful venomous serpent is in ours. You have offended Him infinitely more than ever a stubborn rebel did his prince; and yet, it is nothing but His hand that holds you from falling into the fire every moment. It is to be ascribed to nothing else that you did not go to Hell the last night; that you were suffered to awake again in this world after you closed your eyes to sleep; and there is no other reason to be given why you have not dropped into Hell since you arose in the morning, but that God's hand has held you up. There is no other reason to be given, while you have been reading this address, but His mercy—yea, no other reason can be given why you do not this very moment drop down into Hell.

O sinner, consider the fearful danger you are in! It is a great furnace of wrath, a wide and bottomless pit, full of the fire of wrath, that you are held over in the hand of that God whose wrath is provoked and incensed as much against you as against many of the damned in Hell. You hang by a slender thread, with the flames of divine wrath flashing about it and ready every moment to singe it and burn it asunder; and you have no interest in any Mediator and nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that you have done, nothing that you can do, to induce God to spare you one moment.

How Terrible the Wrath of God!

And consider here more particularly:

1. Whose wrath it is. It is the wrath of the infinite God. If it were only the wrath of man, though it were of the most potent prince, it would be comparatively little to be regarded. The wrath of kings is very much dreaded, especially of absolute monarchs who have the possessions and lives of their subjects wholly in their power, to be disposed of at their mere will. Prov. 20:2—"The fear of a king is as the roaring of a lion; whoso provoketh him to anger, sinneth against his own soul." The subject who very much enrages an arbitrary prince is liable to suffer the most extreme torments that human art can invent, or human power can inflict. But the greatest earthly potentates, in their greatest majesty and strength and when clothed in their greatest terrors are but feeble, despicable worms of the dust in comparison with the great and almighty Creator and King of Heaven and earth. It is but little that they can do, when most enraged, and when they have exerted the utmost of their fury. All the kings of the earth, before God, are as grasshoppers; they are nothing and less than nothing; both their love and their hatred are to be despised. The wrath of the great King of kings is as much more terrible than theirs, as his majesty is greater. "And I say unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do. But I will forewarn you whom you shall fear; Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him."—Luke 12:4, 5.

2. It is the fierceness of His wrath that you are exposed to. We often read of the fury of God; as in Isaiah 59:18—"According to their deeds, accordingly he will repay, fury to his adversaries." So Isaiah 66:15—"For, behold, the Lord will come with fire, and with his chariots like a whirlwind to render his anger with fury, and his rebuke with flames of fire." And so also in many other places. Thus we read of "the wine-press of the fierceness and wrath of Almighty God."—Rev. 19:15. The words are exceedingly terrible. If it had only been said, "the wrath

of God," the words would have implied that which is unspeakably dreadful; but it is said, "the fierceness and wrath of God," the fury of God! the fierceness of Jehovah! O how dreadful must that be! Who can utter or conceive what such expressions carry in them? But it is also, "the fierceness and wrath of Almighty God." As though there would be a very great manifestation of His almighty power in what the fierceness of His wrath should inflict; as though Omnipotence should be, as it were, enraged, and exerted, as men are wont to exert their strength in the fierceness of their wrath. O! then, what will be the consequence? what will become of the poor worm that shall suffer it? whose hands can be strong; and whose heart can endure? To what a dreadful, inexpressible, inconceivable depth of misery must the poor creature be sunk who shall be the subject of this!

Consider this, you that yet remain in an unregenerate state. That God will execute the fierceness of His anger implies that He will inflict wrath without any pity. When God beholds the inefable extremity of your case and sees your torment to be so vastly disproportioned to your strength, and sees how your poor soul is crushed and sinks down, as it were, into an infinite gloom; He will have no compassion upon you. He will not forbear the execution of His wrath, or in the least lighten His hand: there shall be no moderation or mercy, nor will God then at all stay His rough wind: He will have no regard to your welfare, nor be at all careful lest you should suffer too much in any other sense, than only that you shall not suffer beyond what strict justice requires: nothing shall be withheld, because it is so hard for you to bear. "Therefore will I also deal in fury; mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, yet will I not hear them."—Ezek 8:12.

Now, God stands ready to pity you; this is a day of mercy; you may cry now with some encouragement of obtaining mercy. But when once the day of mercy is passed, your most lamentable and dolorous cries and shrieks will be in vain; you will be wholly lost and thrown away of God as to any regard to your welfare. God will have no other use to put you to but to suffer misery; you may be continued in being to no other end! For you will be a vessel of wrath fitted to destruction, and there will be no other use of this vessel but only to be filled full of wrath. God will be so far from pitying you when you cry to Him that it is said He will only "laugh and mock." "Because I have called and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them."—Prov. 1:24-32.

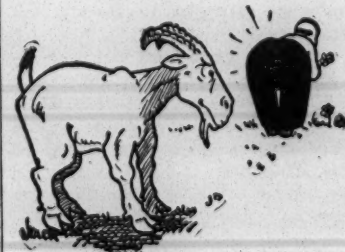
How awful are those words of the great God, "I will tread them in mine anger, and will trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment."—Isa. 63:3. It is, perhaps, impossible to conceive of words that carry in them greater manifestations of these three things, namely, contempt, hatred, and fierceness of indignation. If you cry to God to pity you, He will be so far from pitying you in your doleful case or showing you the least regard or favor that instead of that, He will only tread you under foot: and though He will know that you cannot bear the weight of Omnipotence treading

upon you, yet He will not regard that, but He will crush you under His feet without mercy; He will crush out your blood and make it fly, and it shall be sprinkled on His garments as to stain all His raiment. He will not only hate you in the utmost contempt; no place shall be thought fit for you but under His feet, to be trodden down as the mire of the streets.

3. The misery you are exposed to is that which God will inflict, to the end that He might show what that wrath of Jehovah is. God hath had it on His heart to show to angels and men both how excellent His love is and also how terrible His wrath is. Sometimes earthly kings have a mind to show how terrible their wrath is by the extreme punishments they would execute on those that provoke them. Nebuchadnezzar, that mighty and haughty monarch of the Chaldean empire, was willing to show his wrath when enraged with Shadrach, Meshach, and Abednego; and accordingly gave order that the burning, fiery furnace should be heated seven times hotter than it was before. Doubtless it was raised to the utmost degree of fierceness that human art could raise it. But the great God is also willing to show His wrath and magnify His awful majesty and mighty power in the extreme sufferings of His enemies. "What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction?"—Rom. 9:22. And seeing this is His design and what He has determined, even to show how terrible the unmixed, unrestrained wrath, the fury and fierceness of Jehovah is, He will do it to effect. There will be something accomplished and brought to pass that will be dreadful with a witness. When the great and angry God hath risen up and executed His awful vengeance on the poor sinner and the wretch is actually suffering the infinite weight and power of His indignation, then will God call upon the whole universe to behold the awful majesty and mighty power that is to be seen in it. "And the people shall be as the burnings of lime, as thorns cut up shall they be burned in the fire. Hear, ye that are afar off, what I have done; and ye that are near, acknowledge my might. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?"—Isa. 33:12-14.

Thus it will be with you that are in an unconverted state, if you continue in it; the infinite might and majesty and terribleness of the omnipotent God shall be magnified upon you in the ineffable strength of your torments. You shall be tormented in the presence of the holy angels and in the

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The So-Called Social Gospel

(Continued from Page 1)

gospel go back through many years. It has a philosophical, a pseudo-scientific, a social, and a religious background.

In philosophy it reaches back to Jean Rousseau, the French rebel and dreamer who lived an unspeakably immoral life but who promulgated the most naive and felicitous of all happy doctrines. He taught the doctrine of the perfection of the natural man. "If it is natural it is good." Like that recent popular song, "Doin' what comes naturally." To Rousseau the nature of man is inherently good. Let him be himself and he'll be perfect.

In pseudo-science it goes back to Charles Darwin with his theory of evolution. Darwin changed the intellectual outlook of the modern world. From him developed that school of thought which sees in human history nothing but certain and inevitable progress, like the expression invented by the pseudopsychologist Coue, "Every day in every way we are getting better and better." The biological facts that Darwin thought he discerned in the origin of species, observations which caused him to believe that life has ever evolved upward, the historian applied to all the departments of human story. Not only were we evolving physically but we were progressing socially, nationally, morally, and every other way.

The social gospel has a collectivist background. Much of the attitudes and doctrines of Karl Marx are to be found in it. Like him, the social gospels think to find in a new economic order the source of all the blessings of the human family.

And, of course, the social gospel has a religious background. Its prophets are Washington Gladden and Horace Bushnell. These preachers believed that we are born Christians, that we grow up into Christianity in the same way that we grow up into citizenship. The famous sentence of Horace Bushnell is, "The child is to grow up a Christian and never know himself as being otherwise." If the child is never taught he is a sinner, he will never be one. So thought Bushnell. Since human nature is naturally good, all we need to do to build a paradise here in the earth is just to get our environment adjusted and the kingdom will be realized. So preached Gladden.

When all these men finished

with their work—Rousseau's philosophy of the natural goodness of man, Darwin's theory of the inevitable progress of man, Marx's ideas regarding the economic life of man, and Bushnell's theology concerning the utopian prospects of man—the amalgamated result is what we call the social gospel.

The Doctrines of the Social Gospel

The first thing the social gospel did was to sentimentalize the relationship between God and man. They invented a watchery for the new religion, "The Fatherhood of God and the Brotherhood of Man." That God should be a God of Judgment and of Wrath was impossible. That man should be a sinner lost and undone was no less vicious. But that God should be all sentiment and no discipline, and that man should be by nature all goodness and god-likeness, seemed to be flattering to both parties. So the flabby God and the deified man become partners in the new gospel to build the new heaven here in the old earth. Here is a summary, therefore, of the doctrines of the social gospel.

1. The doctrine of God.

He is no longer a sovereign Judge who will hold men accountable for their sins. He is a soft, yielding Father who has so made the world that we inevitably grow better and better. That one should think there is a final reckoning for evil or a hell awaiting the wicked is to insult the sentimental fatherhood of God.

2. The doctrine of man.

If man is already a child of God, is of the same nature of God, then there is no need for the old-fashioned Pauline theology of salvation and redemption in Christ. We only need ethical teaching, the development of the divinity that is within us. The life and death of Christ becomes merely moral influences for the encouragement of the human race in its climb toward perfection. Conversion becomes a matter of religious education. Typical of them all is President A. C. McGiffert of the Chicago Theological Seminary: "This means, of course, a revolution in the old conception of salvation. What a man requires is not regeneration in the old sense, or a change of nature, but simply an awakening to what he really is." It must be a wonderful thing to believe with President McGiffert that man's nature is one with God's and that all we need to do is to wake up to the fact of our

deity, but we can hardly keep from agreeing with the comment that the whole thing is "barely disguised self-adoration."

3. The doctrine of sin.

Sin is no longer the black curse that the Scriptures make it to be. In the social gospel sin becomes "a loss of direction." It is "a stumbling upward in the process of evolution." It is "a wrong against the social good." It is "the transgression of certain taboos established by custom."

4. The doctrine of the social order.

The social gospel has a vision of the coming Golden Age that is as naive as it is impractical. That idea is that we shall inevitably grow into it. The evolution of life assures it. Perpetual progress will bring us to a millennium even beyond that described in the Bible. It will come through the preaching of the principles of the Sermon on the Mount. It will come through education, ecumenicity, reform. The new socialism will dissolve all troubles, create perfect governments, eliminate wars, supply an abundance for all. The great end and aim, therefore, of the gospel is this: through preaching, conferences, adjustments, to lead mankind into a Garden of Eden.

The Golden Age

Through countless generations men have dreamed of a perfect world to be realized by setting up better social systems. From the days of Plato's "Republic," written 400 years before Christ, through the days of Sir Thomas More's "Utopia," written 1,500 years after Christ, through the days of the present sentimental sermons of the modern gospel dreamers, the race has sought a way out of the terrible oppression caused by the heavy hand of the wicked in the earth.

We have been manipulating our political machinery for thousands of years; we have experimented with despotisms, dictatorships, autocracies, democracies, bureaucracies, oligarchies, monarchies of several types and republics of every kind; and still the Golden Age has never come.

We have been seeking to create social orders that were just and equitable; we have tried capitalism, socialism, communism, fascism; but still the Golden Age has never come.

We have tried every social and political philosophy and ideology

the mind of man could think of; we have tried individualism, collectivism, totalitarianism; and still the Golden Age has never come.

We have even tried political ecumenicity, we have let the church run it all. Surely, surely, if there were ever a social, political utopia, it would be realized when the church sat on the throne. But oh, that is the worst of all. When the church governed the earth we call the years "the Dark Ages."

Is there, then, to be no Golden Age? Is there to be no Kingdom of God, no reign of righteousness? Yes, yes indeed. The prophets foretold it. Listen to Isaiah: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid. The sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Listen again to Micah: "They shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord hath spoken it." And if the old prophets pictured the glories of that coming day, what could we say of the incomparably beautiful pictures of the age of righteousness painted by the Apostle John in the Revelation? It is like Handel's "Messiah," ending with the Hallelujah Chorus: "The kingdoms of this world are become the kingdom of our Lord and of His Christ, and He

(Continued on page 5)

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The So-Called Social Gospel

(Continued from Page 4)

shall reign forever and ever. Hallelujah!"

What is the matter, then, that the Golden Age never comes? Just one thing—sin. Human sin must be reckoned with first. Isaiah 11:5-9 describes the coming kingdom of peace but only after Isaiah 11:4 says that the Great King "shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." No cheap, flabby, sentimentality about that King, Micah 4:1-5 describes the abiding blessings of the age of righteousness, but only after Micah 3:8-12 had "declared unto Jacob his transgression and to Israel his sin" and "Zion for their

sakes was ploughed like a field." Evidently, it was a God of Judgment that had His hands to that plough. Revelation 21 and 22 picture the new heaven and the new earth and the holy city, new Jerusalem, but only after Revelation 20 describes "the great white throne and him that sat on it, from whose face heaven and earth fled away . . . and death and hell were cast into the lake of fire. . . . whosoever was not found written in the book of life was cast into the lake of fire." He who sat on that throne was certainly a God of wrath.

It is just here that the social gospel fails. It does not recognize the depravity of the human heart

nor the judgment of God upon human iniquity. Man has one need above all other needs; it is the need of redemption. If he cannot be saved from his sins, no system into which he is placed will work toward peace and perfection.

Sinful men will corrupt any economic system devised; they will bend any political instrument to their own selfish ones. The greed and graft and wrong in many of our big city political organizations write terrible chapters in the history of American democracy. While our young men were defending us in a war that threatened our existence as a nation and a free people, while they were laying down their lives in our behalf, thousands of wicked men were cheating the government which was seeking to protect their right to live. There is no low-down thing to which the human heart will not stoop. Jeremiah came to the bitter conclusion: "The heart is deceitful above all things, and desperately wicked: who can know it?"

What God Says About the Future

God's Word is diametrically opposite to the easy liberal conception of historical evolution. God's Word is realistic and says the truth about the world in which we live. God says it is a wicked world; the daily newspapers say the same thing. God says it will be wicked until it is judged in the great, final day; human history says the same thing. It is a sheer theological fiction that all men are spiritually brothers and sons of God. Unconverted men are sons of the Evil One and every headline of every paper screams the same thing. The myth of inevitable and perpetual progress based on the theory of evolution has been atomized by the recent wars that make the battles of the ancients look like tournaments of tin soldiers. The words of the scientists today are terrible words of threatened judgment, words that sound like the sermons of the old-time fire and brimstone preachers.

God's Word does not speak of a world getting better and better through the eternal processes of evolution. Rather, it speaks of a final Judgment Day which will bring this day of man to an end. If you listen you can always hear the ominous trampling of the hoofs of the Apocalyptic steeds. They are riding and riding hard. If you look around, you can see the helplessness of mankind in striking contrast to the idealistic assumption that we can make the world to our will. This world is not soft modelling-clay in our hands but hardened granite, a stuff so set and steeped in sin that our reforms break against the resistant material.

Jesus pictured the last days, "As it was in the days of Noah, so shall it be also in the days of the Son of man. As it was in the days of Lot, even thus shall it be in the day when the Son of man is revealed." Paul's picture of the last times in I and II Thessalonians and in I and II Timothy was no different. The Revelation is full (Continued on Page 6)

Sinners in the Hands of an Angry God

(Continued from Page 3)

presence of the Lamb; and when you shall be in this state of suffering, the glorious inhabitants of Heaven shall go forth and look on the awful spectacle, that they may see what the wrath and fierceness of the Almighty is; and when they have seen it, they will fall down and adore that great power and majesty. "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." —Isa. 66:23, 24.

4. It is everlasting wrath. It would be dreadful to suffer this fierceness and wrath of Almighty God one moment; but you must suffer it to all eternity. There will be no end to this exquisite, horrible misery. When you look forward, you shall see a long, a boundless duration, before you, which will swallow up your thoughts and amaze your souls; and you will absolutely despair of ever having any deliverances and end, any mitigation, any rest at all. You will know certainly that you must wear out long ages, millions of millions of ages, in wrestling and conflicting with this almighty, merciless vengeance; then when you have so done, when so many ages have actually been spent by you in this manner, you will know that all is but a point to what remains. So that your punishment will indeed be infinite. O, who can express what the state of a soul in such circumstances is! All that we can possibly say about it gives but a very feeble, faint representation of it; it is indescribable and inconceivable: for, "Who knoweth the power of God's anger?"

How dreadful is the state of those who are daily and hourly in danger of this great wrath and infinite misery! But this is the dismal case of every soul that has not been born again, however moral and strict, sober and religious they may otherwise be. Of that you would consider it, whether you be young or old! There is reason to fear that there are many who will read this book or who have heard the gospel who will actually be the subjects of this very misery to all eternity. We know not who they are, or what thoughts they now have. It may be they are now at ease and hear all these things without much disturbance and are now flattering themselves that they are not the persons, promising themselves that they shall escape. If we knew that there was one person—and but one — of those whom we know that was to be the subject of this misery, what an awful thing it would be to think of! If we knew who it was, what an awful sight would it be to see such a person! How might every Christian lift up a lamentable and bitter cry over him! But, alas! instead of one, how many is it likely will remember these solemn reflections in Hell! And some may be in Hell in a very short time, before this year is out. And it would be no wonder if some readers who are now in health and quiet and secure, may be there before tomorrow morning. Those of you who finally continue in a natural condition, who may keep out of Hell longest, will be there in a little time! Your damnation does not slumber; it will come swiftly, and, in all probability, very suddenly, upon many of you. You have reason to wonder that you are not already in Hell. It is doubtless the case of some whom you have seen and known, that never deserved Hell more than you, and that heretofore appeared as likely to have been now alive as you. Their case is past all hope. They are crying in extreme misery and perfect des-

pair; but here you are in the land of the living, blessed with Bibles and sabbaths and ministers, and have an opportunity to obtain salvation. What would not those poor damned, hopeless souls give for one day's opportunity such as you now enjoy?

Now you have an extraordinary opportunity, a day wherein Christ has thrown the door of mercy wide open and stands calling, crying with a loud voice to poor sinners; a day wherein many are flocking to Him and pressing into the kingdom of God. Many are daily coming from the east, west, north, and south. Many who were very lately in the same miserable condition that you are in are now in a happy state, with their hearts filled with love to Him who has loved them and washed them from their sins in His own blood and rejoicing in hope of the glory of God. How awful is it to be left behind at such a day! To see so many others feasting, while you are pining and perishing! To see so many rejoicing and singing for joy of heart while you have cause to mourn for sorrow of heart, and to howl for vexation of spirit! How can you rest one moment in such a condition? Are not your souls as precious as the souls of those who are flocking from day to day to Christ?

Are there not many who have lived long in the world, who are not to this day born again and so are aliens from the commonwealth of Israel and have done nothing ever since they have lived but treasure up wrath against the day of wrath? O sirs! your case, in an especial manner, is extremely dangerous. Your guilt and hardness of heart are extremely great! Do not you see how generally persons of your years are passed over and left in the dispensations of God's mercy? You had need to consider yourselves and wake thoroughly out of sleep; you cannot bear the fierceness and wrath of the infinite God.

And you, young men, and young women, will you neglect this precious season which you now enjoy, when so many others of your age are renouncing all youthful vanities and flocking to Christ? You especially have now an opportunity, but if you neglect it, it will soon be with you as it is with those persons who spent all the precious days of youth in sin and are now come to such a dreadful pass in blindness and hardness.

And you children who are unconverted, do not you know that you are going down to Hell to bear the dreadful wrath of that God who is now angry with you every day and every night? Will you be content to be the children of the Devil when so many of the children of the land are converted and are becoming the holy and happy children of the King of kings?

Let every one who is yet out of Christ and hanging over the pit of Hell, whether they be old men and women, or middle aged, or young people, or little children, now hearken to the loud calls of God's word and providence. This acceptable year of the Lord, a day of great mercy to some, will doubtless be a day of as remarkable vengeance to others. Men's hearts harden, and their guilt increases apace at such a day as this, if they neglect their souls. Never was there a period when so many means were employed for the salvation of souls, and if you entirely neglect them, you will eternally curse the day of your birth. Now, undoubtedly it is as it was in the days of John the Baptist. The axe is laid at the root of the trees and every tree which brings not forth good fruit may be hewn down and cast into the fire.

Therefore, let every one that is out of Christ now awake and flee from the wrath to come. The wrath of Almighty God is now undoubtedly hanging over every unregenerate sinner. Let every one flee out of Sodom: "Haste, and escape for your lives, lest you be consumed." When Answering Advertisements

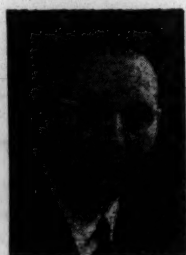


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The Rev. Jacob Peltz, Ph.D., B.D.

In spite of the amazing numbers of Jews who are emigrating to Palestine, there are living Hebrew Christian communities who remain in Berlin, Hamburg, Frankfurt, Vienna, Budapest, and other parts of Europe. These Hebrew Christians will maintain a potent witness for Christ wherever they are. It is these Hebrew Christians we must continue to encourage and help in their spiritual and material needs.

A leader of one of these Hebrew Christian communities in Frankfurt, Germany, writes: "Our group of 150 Hebrew Christians meets every Monday night for study of the Word of God. In spite of all of our sufferings and losses of loved ones in the concentration camps and material fortunes through bombardment, we have an unshakable faith in our Lord and Master, Jesus Christ. Through the money reform in Germany half of us have become entirely impoverished. We therefore hope and pray that the kind friends in America will not abandon us, but continue to help especially our aged and undernourished."

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(Continued from Page 1)

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mental Christian magazine in the English language. It is stirring preachers to powerful, Spirit-filled, Bible preaching, setting them to winning sinners to Christ and to reviving Christians and stirring revival fires. We want you to help in this blessed matter. We dare not turn away the multitude. Jesus says we must give them to eat. So we offer to Him, for His blessing and, breaking, whatever talents and opportunities are ours, with all the love of our hearts and with holy consecration! And we want you to (Continued on Page 7)

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The So-Called Social Gospel

(Continued from Page 5)

of the agony and woe born of the travail of the closing chapters in this world's history. These social gospellers, these utopian dreamers, these impractical idealists, are like the false prophets in Amos' time who were describing the coming day of the Lord as the perfect era when man is triumphant. But Amos thunders, "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light. As if a man did flee from a lion, and a bear met him; or went into the house and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? even very dark, and no brightness in it?" The day of man is the day of sin, of misery, of death. It is a day of wrong and war and violence. It is a day of failure and catastrophe. The day of the Lord is the day of Judgment and the day of reckoning with sin.

What, then, is the basis for the hope and optimism of the prophets and the apostles? How could they sing in the face of so stark a reality? It was because the hope in their hearts was Messianic, heavenly. It rested, not upon their confidence in man but on their trust in God. The heavens may be dissolved in fire and the elements may melt in heat but "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (II Peter 3:12,13). These men of God saw the gloom and the darkness and the night. But they also saw over and beyond it. They saw the light of the glory of God. They saw Jesus coming in power, reigning triumphant.

The Work of the Church

What, then, is the work of the church? What is the task God hath called us to do? Has God laid upon us the burden of the reformation of Sodom and Gomorrah? No, no. Lured by the theories of Darwin and Marx, beguiled by the false prophecies of Gladden and Bushnell, we can find ourselves buried in the morass of economic determinism and lost in the utopian hopes of a false optimism. God has revealed to us in His immutable, unchanging, eternal Word, the true nature of man, the only way of salvation, and the ultimate destiny of this earth.

On the basis of this revelation He has plainly told us what to do

Our work is that of saving men. The primary task of the church is to preach the gospel of salvation to all men everywhere, to offer them redemption from the bondage of sin and eternal life in Christ Jesus now and in the world to come. Our main business is everlastingly one of evangelism. We can never have a better world until better people live in it. There is more lasting social good accomplished by bringing men to Christ than by all the high-spun theories of all the arm-chair philosophers in the world. Social reform at best is palliative rather than regenerative. The root of our trouble is not in the system but in the sin of the soul. Liberal churches today, with their abandoned Sunday evening services, their deserted prayer meetings, their cold, intellectual sermons, are occupying themselves with the pimples on the skin when the disease of death lies in the blood-stream of the heart.

Our hope lies in the gospel of repentance and faith. We sin individually, we must repent individually. We sin collectively, but we still must repent individually. And each one of us must find for himself pardon in the atoning grace of Christ Jesus and eternal life through a personal faith in Him. However we may change these social orders and these economic systems, our world is ruined by the presence of sin and death. Until One comes who is able to deliver us from these foes, we helplessly face the pale horseman whose scythe has cut down every man, every nation, every civilization, the world has ever known.

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SECOND, MAKE OUT A LIST AND SEND SUBSCRIPTIONS AT THIS SPECIAL BARGAIN RATE TO AS MANY UNSAVED PEOPLE, AS MANY BACKSLIDEN CHRISTIANS, AS POSSIBLE. This is better than sending tracts usually for several reasons. They will have more sermons by famous men which will be in more readable form such as even the most hardened sinners and the most indifferent backsliders usually find interesting. In thirty-five weeks each subscriber would have about a hundred sermons, sermons that cover the great fundamentals of the Christian faith, and always, each week a sermon addressed directly to the unsaved.

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Should you use tithe money, the Lord's money, to send subscriptions? I think definitely yes. I think you ought to pay your own subscription with your own money, and Christmas gifts that are to special friends whom you would expect to send you something, you probably should pay for with your own money. But to unsaved people and to others to whom THE SWORD OF THE LORD is sent as a Christian investment it would certainly be proper to use the Lord's money to thus spread the gospel. And, oh, how much of God's money that goes into modernistic denominations and supports worldly schools and unbelieving denominational secretaries ought to go to help spread the gospel in some such fashion as this! Surely God would be pleased for some of His money to be used to get out the gospel to thousands of sinners through THE SWORD OF THE LORD. Will you send eight names of unconverted people or backsliders to whose homes you will send THE SWORD OF THE LORD?

THIRD, YOU SHOULD SEND "THE SWORD OF THE LORD" TO CHURCH GROUPS. The SWORD OF THE LORD ought to go to all the deacons of a church, or to the elders, or the stewards. It ought to go to the Sunday

School teachers. Any church could well afford to pay for subscriptions for its church officers and its teachers through the church budget, since there would be such an increase in the life and blessing in the church through the influence of THE SWORD OF THE LORD in these lives.

FOURTH, YOU SHOULD SEND "THE SWORD OF THE LORD" TO YOUR RELATIVES. In a peculiar and important way you are responsible to God for your in-laws, your relatives. See that your father and mother, your brothers and sisters, your sons-in-law and your own children get THE SWORD OF THE LORD.

FIFTH, WE ESPECIALLY FEEL A BURDEN THAT "THE SWORD OF THE LORD" SHOULD GO TO PREACHERS OF THE GOSPEL. Why not make out a list of ministers or ministerial students who would be greatly blessed through THE SWORD OF THE LORD? Many a pastor has had his ministry completely changed by the influence of the sermons he reads in THE SWORD OF THE LORD. Hundreds of preachers have written, or told me that they used in their own preaching many of the sermon outlines or illustrations they found in THE SWORD OF THE LORD. THE SWORD OF THE LORD keeps preachers from modernism, stirs them to expect revival, helps them in soul winning, helps them in their personal devotional life. Be sure to send THE SWORD OF THE LORD to some preacher. Oh, what a revolution would take place in the spiritual life of America if somebody would send THE SWORD OF THE LORD to some 26,000 Methodist preachers, to some 22,000 Southern Baptist preachers, and to the pastors of other Protestant denominations in America! It may be God has put on your heart to spend \$100 or \$1,000 in getting out the gospel in this way. How glad we would be to co-operate with you if God lays it on your heart to send it to many preachers.

FREE! Big New 431-Page Book, "The Power of Pentecost" Sent Absolutely Free for \$10 Worth of Subscriptions

It is a fine reduction to get THE SWORD OF THE LORD 8 full months, 35 weeks, for \$1.00, instead of paying the regular \$2.00 a year. Examine the subscription prices of other widely-used periodicals and you will see that this is a real bargain.

To raise the total of circulation to 75,000, we must have many, many people who will send ten or more subscriptions. Our circulation was about 51,000 copies per week when this campaign began. Thousands of subscriptions will expire between now and Christmas. So besides the 24,000 subscriptions necessary if all were added in one lump, we will need to have additional subscriptions to take care of all those

that expire between now and the first of the year, if we are to have really 75,000 paid subscribers on our list. So I tell you frankly we do not hope to have 40,000 people write 40,000 letters, each sending one 8-month subscription. If we do not have thousands of people who will send 10 subscriptions each, we cannot hope to reach our goal.

So for this reason we have offered this splendid premium, my new book "The Power of Pentecost" or "The Fullness of the Spirit" which should be delivered to us about the time you get this paper. I honestly believe that God will greatly use it to stir the hearts of thousands of people to be filled with the Holy Spirit. I believe it is the most exhaustive book on this question of soul-winning power that has been printed in the English language for many, many, many years. I believe it will revolutionize the thinking of thousands of preachers and Christian workers on this topic. Surely not in many years has anybody presented faithfully and Scripturally the old-time position of Spurgeon and Charles G. Finney and D. L. Moody and R. A. Torrey as we have done in this volume just coming from the press.

It is a big book of 431 pages. For instance, there are some eighty pages on dealing with the question of speaking in tongues and explaining the Scriptures on this subject heavily. Detailed help is given on how to be filled with the Holy Spirit. The one chapter on "How Great Soul Winners Were Filled With the Holy Spirit" is itself worth the price of the book. The book will sell regularly for \$3.00 a copy. But we will send it to you absolutely free if you will send \$10.00 worth of subscriptions at this low rate of 8 months for \$1.00. You could send ten subscriptions or five subscriptions 16 months each—just send \$10.00 worth of subscriptions at this bargain price, either new subscriptions or renewals, and we'll be glad to send you this tremendous big new book absolutely free.

We must have about a thousand subscriptions every day, about seven thousand subscriptions every week for the next six weeks, to reach the goal we have set. Will you help us? I ask it in Jesus' name, yet I ask it because I believe that you are for the work of THE SWORD OF THE LORD, the emphasis on soul winning, the emphasis on holy living, the interdenominational, pre-millennial and fundamental stand we take. I tell you frankly that I am personally putting all I can into this campaign and paying for many subscriptions. I do not get one penny of salary from THE SWORD OF THE LORD. I do not get a penny of commission from the subscriptions. I am simply asking you to help me spread the gospel and revival fire through THE SWORD OF THE LORD. Do you love Jesus Christ enough to put \$10.00 into this work, sending subscriptions to others? If so, send ten names and addresses today, with the \$10.00, and do your part. How glad I will be to have your help! Be sure to mark each subscription "new" or "renewal."

Canadian and foreign subscriptions will be received at the same rate, except the \$1.00 will pay for 6 months, 26 weekly issues, instead of 8 months.

Elsewhere in the paper is a subscription blank where you can send ten names and addresses. Or you may write them on a piece of paper. Send as many as you will, but everyone who possibly can do so send ten names today. I am praying God to give me 7,000 each week through the rest of this campaign.

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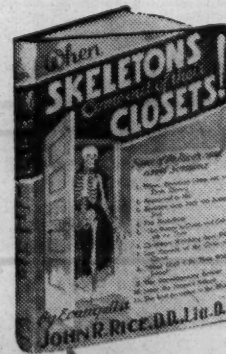
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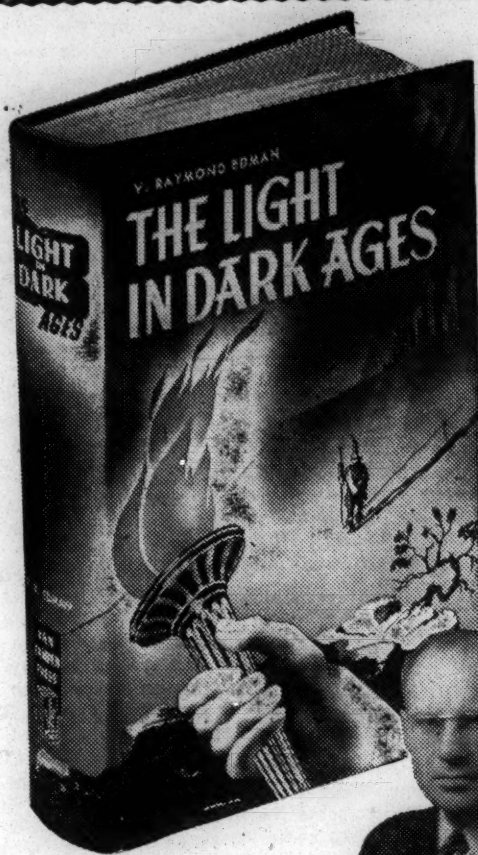
—MOODY MONTHLY

SWORD OF THE LORD

Wheaton, Illinois

191 Pages \$1.50

Sword Book Club NEWS



November Selection
The Light in Dark Ages
435 pages.....**\$4.00**

(Rejection-substitution coupon due November 3 unless you wish this book to come to you automatically.)

What a tremendous book! What a challenge it will be to your own heart to lay your all on the altar that your life, too, may bear fruit as did those of some of the Christians of past ages! You see, this is a history of the carrying out of the Great Commission from the days of the apostles down through the Eighteenth Century. Your heart will burn within you as you read of the early Christians of whom their contemporaries said, "They loved each other almost before they were acquainted"; of the holy fires that burned in Ireland for almost two centuries when the Irish evangelized almost the whole of the British Isles and of Western Europe; of the revival among the Moravian Brethren in Germany that sent them out as flaming evangelists to win multitudes for His Name.

The judges have highly praised this book, as you will see below. The author, himself one of the S.B.C. judges, is the beloved president of Wheaton College. Because of his deep devotion to Christ and to the spread of His gospel, because of his scholarship (especially along historical lines), and the study and research which he did in preparation, Dr. Edman is well equipped to write this classic work.

This is a heavy book, and if you do not read scholarly material, if you do not like to read diligently, perhaps you ought to get Dr. Zacchello's book, *Secrets of Romanism*, instead. But you good pastors and students will want *The Light in Dark Ages* for your libraries, and for the deepening of your own consecration to the carrying out of the Great Commission.

HERE IS WHAT THE JUDGES SAY

Dr. John L. Hill

"The wonderful, colorful story of the carrying out of the Great Commission, beginning with the eleven on Olivet and continuing through the first eighteen centuries of the Christian Era. It is presented in three Parts: The Light That Shone, covering the first five centuries; The Light That Failed, the period that was dark with superstitions and ignorance with only little candle lights of gospel truth; and The Light That Shone Again, stressing the Reformation and the Age of Exploration. A scholarly work, thoroughly documented and very readable."

Dr. Robert G. Lee

"... The main emphasis is placed on the marching orders of Jesus, as given in the Great Commission, and the author interprets the story in the light of this original objective of the whole missionary movement. It is a thrilling book, a book that all lovers of adventure, history and romance will appreciate, aside from its spiritual inspiration. It is a book that comes to us as a result of much study and research, and will be gratefully received, not only by the searching and interested students of missions, but by the average reader as well. It warms the heart, and stirs the soul."

Dr. Bob Jones, Jr.

"... Here is a history of missions splendidly organized, thoroughly documented, and interestingly written. This work is particularly valuable as it disproves Rome's claims to have been the sole factor in having kept alive learning and provided missionary energy and impulse during the so-called Dark Ages. Dr. Edman proves that some of the so-called heresies were actually closer to orthodoxy from our modern standpoint than was what many historians have joined Roman Catholic propagandists in calling orthodoxy during this first millennium of the Christian church."

"The student of history will approve the style, the child of God will find a rich blessing, and the uninformed be pleasantly enlightened as a result of Dr. Edman's thoroughly-to-be-commended work."

—The Author—
V. Raymond Edman
Ph.D., LL.D., D.D.
President Wheaton College
Sword Book Club Judge

Alternate Selections

(Your order for either of these books must reach us by November 3 if you wish to receive either of these instead of *THE LIGHT IN DARK AGES*. The alternate selections also count for credit toward free dividend books.)

FIRST ALTERNATE

St. Paul the Traveller and the Roman Citizen

By Sir William Ramsay

A scholarly book by an eminent authority. Pastors will want this great classic. Read the enthusiastic comments of the judges.

DR. LEE: "This reprint of the life of Paul, the great apostle, and his missionary journeys, written by one who is recognized as the outstanding authority on the subject, is an excellent contribution to contemporary literature."

"The language used is beautifully classic, yet it is vividly alive and thoroughly interesting. It will, no doubt, find a place in the reference libraries of all ministers, and ministerial students for there is much to be found in this volume that probably cannot be found elsewhere concerning this great Apostle of our Lord."

DR. EDMAN: "Scholarly, spiritually-minded, thoughtful, painstaking in its accuracy, this is the work of an authority, and stands quite supreme in its field."

DR. HEPBURN: "Bible students will find that this book on the life of the Apostle to the Gentiles throws much light on the Book of Acts."

DR. JONES: "One feels that he is actually making the journeys with Paul and that he finds himself practically a citizen of New Testament times. Sir William Ramsay approaches his problem, not as one who takes Inspiration for granted, but with logical point by point reasoning he arrives at the conclusion that Inspiration must be taken for granted. Any who have been disturbed by higher critical skepticism must retire defeated when he meets Sir William Ramsay in this volume."

DR. HILL: "There are seventeen chapters—the first and last dealing particularly with the trustworthiness, composition, and date of Acts; next to the last chapter discusses the chronology of early church history! the second chapter of only ten pages presents the human origin of Paul and his personality. The body of the book consisting of thirteen chapters, is the history of the churches established by Paul, emphasizing of course the price that Paul paid for his success. This volume measures up to what one would expect from its great author."

DR. PHILIPS: "This is a new printing of an old and very valuable work. Dr. Ramsay was an authority on St. Paul. His book is the result of much investigation and true scholarship. It will shed great light on the life and ministry of Paul. It should be in the hands of every Bible student."

402 pages

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Dr. T. Roland Philips "... It is the result of much research ... It covers a period that has been too long shrouded in darkness and will be a most valuable contribution to our missionary literature. The book is a must for all who would know more of the spread of the Gospel in the early years of the church."

☆☆☆

Dr. Henry Hepburn

"Doctor Edman has written an amazing book on the story of missions ... Many volumes have been read and their messages woven into *The Light in Dark Ages*. The author has given us a thrilling story of how Christ's torchbearers carried the light of the Gospel into the pagan lands. Pastors, Missionaries, Christian workers and students in training for full time service will find their hearts burning within them as they read this book. What a fine Christmas gift it would make for some young person preparing for missionary service."

☆☆☆

Evangelist Bill Rice

"... it is far more than a history, for Dr. Edman not only gives the facts, but exposes the motives underlying the actions of those of whom he so ably writes ... Those who have read other writings of Dr. Edman will expect this book to be spiritual, scholarly, and interesting, and they will not be disappointed. Although this book is not one that can be read lightly, it will prove of genuine value to all who will thoughtfully read it."

Dr. Edman was himself a missionary in South America for years and has a missionary's heart. GET THIS BOOK!

SECOND ALTERNATE

Secrets of Romanism

By Joseph Zacchello

Today the Catholic Church is putting on the greatest missionary campaign for a thousand years. Knights of Columbus ads make extravagant claims misleading thousands. Do you want to know what Catholics actually believe, with authoritative statements? Do you want to see their doctrines disproved from the Catholic Bible by a scholarly converted priest? Every preacher and teacher needs to know the Catholic teaching and its conclusive answer from the Bible as given by Rev. George Zacchello. Converted through Dr. William Ward Ayer, Calvary Baptist Church, New York City, he is now leading thousands out of the darkness to Christ and helping enlighten Protestant leaders on Catholicism.

Read the fine commendations by the judges:

DR. EDMAN: "Catholic doctrine as to the scriptures of papacy, the sacraments, purgatory the worship of Mary, and the veneration of the saints, indulgences, and the like are carefully and accurately stated, and shown to be erroneous by the Bible ... remarkably free from malice and vindictiveness ... very enlightening to both Protestants and Catholics."

DR. HEPBURN: This book should be in the hands of Christians to help them meet the problems and questions that arise relative to the Roman Church."

DR. JONES: "Chapter by chapter it compares Roman Catholic doctrine and practice with the pure Word of God and lets each speak for itself. It is a pity every Protestant can't read it."

DR. HILL: "A converted Catholic priest presents *Secrets of Romanism* in the form of nine questions. Each one contains two parts: Part 1 is devoted to the Catholic doctrine under consideration, and Part 2 answers the particular doctrine from the pages of the Roman Bibles (the Douay Bible and the Saint Anthony Guild edition). The closing chapter presents official Roman Catholic Sources."

DR. PHILIPS: "The book will enlighten any who may not know what Roman Catholics are taught, and it will help those who are seeking to help Catholics know the truth."

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